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[VOL. II.]

**Communications.**

*Letters to a Brother, on Parental Duties.*

**LETTER IV.**

Continued from No. 2—page 41.

DEAR BROTHER,

AFTER some delay, I again address you. I hope you have well considered the subject of my last letter. We shall never be rightly engaged to secure our own, or our children's salvation, except we have just views of human depravity. We must feel the necessity of special grace for ourselves and our children, in order to seek the Lord acceptably, and be faithful in duty.

The great end of parental fidelity should be to have our children acquainted with Jesus, and interested in his love. This should be kept in view, in all we say and do in teaching and correcting them. For we are commanded to *bring them up in the nurture and admonition of the Lord*. Our children should be educated for Christ. We should feel ourselves, as parents, to be his servants, and acting for him. His love should rule in our hearts. And it should be a frequent thought with us, How would Jesus Christ wish our children to conduct? Or how should we wish to have them conduct, if Christ were to visit our families?

But, if we are truly pious, Christ will visit our families, not in a corporeal but spiritual manner. He will favor us with that gracious presence which is the beginning of Heaven. He will come into our houses to bless them with salvation. When Zaccheus became by faith a true son of Abraham, and received the Savior into his house, Jesus said, *This day is salvation come to this house*. How astonishing the condescension; how marvellous the grace of

the Redeemer ! How important to enjoy his love and friendship ! Fervently beseech him to dwell with you, to bless and save your dear offspring.

My dear Brother, what would be your duty, in case your dear child was visited with threatening sickness ? Would it not be important to use means, and the best means, accompanied with humble, fervent prayer for a blessing ? If these were neglected, what would naturally be the consequence ? But,

“ The worst of all diseases  
Is light compar’d with sin ;  
On every part it seizes,  
But rages most with within.  
’Tis palsy, plague, and fever,  
And madness, all combin’d.”

Bodily sickness can only bring the body to the grave. But sin will forever destroy both body and soul in hell. Is there not something for you to do in this case ? What will be the natural consequence of neglecting your duty ?

When Christ was on earth, parents applied to him to heal their children of bodily disorders. These were healed on the faith of their parents. When his disciples rebuked some who brought their children to him for his blessing, Jesus was much displeased, and said, *Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God.* He then took the little children into his arms, put his hands on them and blessed them. Does not your child equally need his blessing ? But can you expect his blessing, except it be duly sought ?

Prayer and the use of means should go together. Let me urge both upon you. It is impiety in the farmer to till his land and expect a harvest, without prayer to God. And he would presumptuously tempt his Maker, to pray for a harvest, and let his fields lie unfenced and uncultivated. To apply this to children. Their minds must be cultivated. They must be early taught the first principles of the christian religion. You must zealously engage in duty, as though the whole rested on your exertions ; and yet you should continually look to the Lord for his special blessing.

Let me then, my dear Brother, entreat and conjure you to be faithful. Feel your momentous charge. You must, in a sense, be accountable for the soul of your child. What

you find to do, in this important concern, do it with all your might. Life is uncertain. You may have but little opportunity to do any thing to save your beloved offspring. What you do, must be done soon. Delays are infinitely dangerous. They are awfully pernicious. We know not how many thousand souls are in this way eternally lost. Let us awake, be active, zealous, and faithful as parents. How infinitely important to stand with our dear children on the right of the Lord Jesus Christ at the judgment of the great day. If this should be our happy lot, to God and the Lamb will be all the glory for ever and ever. To his boundless grace, I commend you.

PHILO.

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*The Absurdity of Infidelity.*

WOULD the atheist but consider, that time was, when he himself did not exist, and that now he does exist; he could no longer doubt of the existence of the Great First Cause. Whatever has had a beginning, must have been produced by a cause independent of it, and adequate to its production. For it is absurd to suppose any thing produced by its own efficiency, as it is supposing a thing to exist previous to its first existence.

The first intelligent being, that ever began to exist, must have owed his existence to the immediate creative power of an intelligent cause, who was without beginning: And this was God.

But, says the infidel philosopher, matter has been eternal: And spirit results from the different modifications of it.—Matter has been subject to continual change; and this has given to it an infinite diversity of forms: And among these are found men, beasts, birds, fish, insects, and all the diversity of beings, with all the properties which they possess.

*Reply.*—The eternity of matter can never be proved. I have as good a right to deny, as the infidel to affirm it; and, I believe, much better. The light of nature teaches, that matter is an effect. And to suppose the existence of such an effect, without an eternal cause, must be an absurdity.

But even supposing matter eternal; how can inert matter change or diversity itself?

Every change, or new modification, is an effect far superior to what can be produced by dead matter. The latter can never move, nor alter, only as it is acted upon by some agent exterior to itself.

But even supposing it could, without design or life, new modify itself; how could any new modification or senseless atoms produce rational or even animal being? The supposition is a gross absurdity. Let the infidel himself, or the blind chance which he imagines produced him, make the trial. Let him take a column of earth, or of any kind of matter, of the size of a man; and let it be made to pass through all the changes which its millions of particles can permit. Will any possible variation of its particles impart to it intelligence, or even animation? Will any thing more be found in any of its parts, than dead matter in contact with dead matter? Surely not! And no particle, in this column of matter, can be supposed able to impart to any other particle of the column, any thing of that reason of animation, which itself does not possess. The infidel himself must acknowledge, that the whole is but a mass of dead matter; and must so remain, notwithstanding its particles should be placed in every new position possible. And to speak of intelligence, or spirit resulting from the mere modification of matter, is so far from being of the nature of true philosophy, that it is to talk like a fool.

That God exists an infinite, intelligent being, independent, uncaused, and who made and governs all things, is evinced by every law of nature, every creature, and every thing. "The heavens declare his glory, and the firmament shows his hand work." His eternal power and Godhead are seen by the things which are made; So that the infidel is without excuse. Leaving the stupendous, unnumbered worlds, which are made; their order, magnitudes, distances, and the wonderful motions, revolutions and affections of many of them; all of which demonstrate the omnipotence and omniscience of their divine architect; the most trifling objects in nature evince the divinity as their author. Observe the smallest insect, or fly; mark its tender organs; their delicate fibres; their exquisite workmanship. What a display of that wisdom and power, which must be divine! The vast variety and wonders of the animal creation demonstrate the being and greatness of God.

And indeed these are no less evinced in the vegetable system. Who clothes the fields with fruits, and the moun-

tains with verdure? Can chance do this, or fill our barns with plenty, and make the trees seasonably produce their respective fruit? Why is the grape never found in the thorn, nor figs gathered from thistles, if their production imply no intelligent cause?—Let the infidel behold the seasons of the year, with their order and utility, and say if divine intelligence be not here evinced!

Let him behold the exquisite workmanship in the formation of man; how curious the machinery of his body, the exact proportion, the nice dependences, the correspondence of the different parts, their fitness for energy and action. Let him trace the channels and circulation of the fluids in all their windings. Let him follow the gentle tide of life through each intricate recess, and behold it imparting health and strength to every tender part. And let him say, is this the effect of chance? Or, do we not recognize here the depths of wisdom, and the finger of omnipotence?—Let him contemplate the still nobler part, which resides within; the rational soul. Here is a spiritual power capable of reflection, of knowledge, of vast improvements, of sublime pleasure, and of exquisite pain; and of a nature as far superior to the body, as heaven is above the earth. Whence came this noble production? For we are conscious it was not from eternity. Can chance, that is, nothing, produce souls? Can it impart to them the power of governing themselves? Can it subject the limbs to the dictates of volition, so that the whole material frame can be managed with ease, by the immaterial spirit which occupies it? Can chance produce consciousness of obligation, or of guilt, and a dread of future retribution? Alas!

When we view the wretched folly of the infidel, we may well exclaim, with David, in another case, "Lord, what is man!" What has he become, that he should thus impiously debase himself, in senseless cavilling and absurdity? Denying the Almighty, and perverting every sentiment of reason and of conscience, in hopes of freeing himself from every obligation and restraint, and from the dire forebodings of conscious guilt. This is a piece of conduct, which even the infernal spirits doubtless never attempted among themselves! No! "The devils believe, and tremble."—And infidels *will* believe and tremble. They will sink in eternal shame. And, says the Almighty, "They shall know that I am the LORD."

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*How are we to understand the words of our Saviour, in Matt. xii. 40.*

*"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."*

THE difficulty, which appears in this passage, is, how the time of Christ's lying in the tomb can be called *three days and three nights*? The body of our Savior was laid in the tomb just before sun-set on Friday. It remained in the tomb the whole of Saturday, and till the dawning of the first day of the week. Here was a little more than one whole day, and two whole nights. But as the Jews reckoned time, it was a part of three terms of twenty-four hours. It was so much of the first term of twenty-four hours, as from the time the body was laid in the tomb, till sun-set, which was but a short time. A new term of twenty-four hours then commenced. For the Jews reckoned their days from sun-set to sun-set. From the setting of the sun on Friday then, till the setting of the sun on Saturday, was the second day, and the only whole term of twenty-four hours of the body's lying in the tomb. And so much of the third twenty-four hours, as from sun-set on Saturday, till the time in which Christ arose, early the next morning, the body remained in the tomb. Now the question is, how these three terms, the first being very short, and including none of the night, and the last being only the night of the twenty-four hours, but including no part of the day, could yet be called *three days and three nights*?

*Reply.* They were so called according to the well known mode of the ancients in reckoning time. Dr. Doddridge observes, that many good writers have shown it to have been the manner of the ancients to speak when reckoning days, of any *part* of a twenty-four hours, as though it were the *whole*. The Greeks called the twenty-four hours *nuchthemeron*, from their two words which signify *night* and *day*. This term they used, when reckoning days, to signify a *term of twenty-four hours*, or any *part* of that term, be it ever so short; or whether that part were wholly of the night, or wholly of the day. This mode of computing the Jews adopted. But they had no word in their lan-

guage (as we have none in ours) which answered to the Greek *nuchthemeron*. Consequently, they had to express the idea by the several words of night and day, or day and night ; by which they meant, as did the Greeks by their *nuchthemeron*, a term of twenty-four hours ; or any *part* of this term. The Jews however were not confined to this mode of speaking. They sometimes used the term *day*, and sometimes *day and night*, in their chronological reckonings, to express the term of twenty-four hours, or any *part* of it.

The meaning of our Lord then was, that his body should lie in the tomb some part of *three* terms of twenty-four hours. It should be there *three nuchthemera*.

But the Grecian scholar will inquire, Why then is it not expressed in the Greek Testament (Matt. xii. 40.) *tria nuchthemera*, instead of *treis hemeras, kai treis nuktas* ? *Answer.* Because our Lord spake these words, not in Greek, but in Hebrew ; where (it has been remarked) there is no word to answer to the Greek *nuchthemeron*. He therefore must have used the terms *day and night* ; while yet his meaning must have been precisely the same with the Greek, *tria nuchthemera*, i. e. three terms, or any *part* of three terms of twenty-four hours. The inquirer must remember, that this assertion of our Lord occurs only in the Gospel of Matthew ; that the book of Matthew, in our Greek Testament, is only a human translation ; it having been (as expositors inform us) originally written in Hebrew : and the translator (whoever he was) meant to be very exact and literal in rendering the text, instead of using the Greek term, which gives the true sense of it.

In more ancient chronological reckonings, the term *day* (which, as has been observed, the Greek and more modern Jews often expressed by *day and night*) was used to signify any part of a twenty-four hours. 1 Kings, xx. 29. "And they pitched one over against the other seven days ; and so it was, that on the seventh day the battle was joined." Here the armies of Syria and Israel are said to have been pitched *seven days*, in preparation for their battle ; as though the *whole* of seven days and nights were intended, and had expired, before the battle. Yet in the next clause we learn, that but a small part of the seventh day was included. For on the seventh day, and probably en

the morning of it, the battle commenced. And we know not how small a part of the first day, in which the armies came on to the ground, was included in the seven days. It might have been but a very small part. And had it been but half an hour of it, this would have been called one of the seven days ; or in the language of our text, of the seven *days and nights*. For the night and day were ever understood by a day, in their chronological reckonings. "The evening and the morning were the first day." And so of the six. (Gen. i. 5.)

In 2 Chron. x. 15, Rehoboam directed the people, who petitioned a redress of their grievances, to come again *after three days*. The phrase seems literally to include the whole of three terms of twenty-four hours ; or they must wait till three days and three nights had expired. Yet in verse 12th we read, "So Jeroboam and all the people came to Rehoboam on the *third* day, as the king bade, saying, Come again on the third day." Here their coming *after three days*, and their coming *on the third day*, are made interchangeable phrases. The term assigned them was the remaining part of the then present twenty-four hours ; the whole of the next twenty-four hours ; and till the morning of the third twenty-four hours. And yet their coming was said to be *after three days* ; in the language of our text, *three days and three nights*.

I will advert to but one passage more to illustrate and confirm the idea.

In Esther iv. 16. the queen said to Mordecai, "Go gather together all the Jews, who are in Shushan, and fast ye for me, and neither eat nor drink *three days*, night nor day ;—so I will go in unto the king,"—

But in the following account we read, "Now it came to pass, on the *third* day, that Esther put on her royal apparel, and stood in the inner court"—Here their preparatory fasting was to be *three days*, according to their usual phraseology. Yet the term comprised only the remaining part of the then present day ; the next ; and the morning of the third, till the queen made her appearance in court ; which we naturally conjecture was in the morning ; as her first object was to invite the king and Haman to her banquet that day.

Thus it appears that by three days and three nights in the text, our Lord could not mean the *whole* of three days

and three nights, as the words in our mode of conversation would import. He meant, according to the mode of speaking then in use, nothing more than *three days*. And this, according to their long established custom, in chronological reckonings, imported only a *part* of three terms of twenty-four hours, without any reference to how short a part of the *first*, or of the *last*, might be included.

Our Lord was well understood by his disciples, and by the Jews, in this assertion. They appear to have had no idea that the time of his body's remaining in the grave was short of his predicted three days and three nights. From which we infer, that his prediction was a language then well understood, and might import only that part of three terms of twenty-four hours, in which the body was in the tomb.

This solution probably unfolds the true period of Jonas' lying in the belly of the fish. This was the type, of which the entombed state of the body of Christ was the antitype. And probably the period of both the type and antitype was, as it is represented to be, the same. The day in which Jonas was cast into the sea, we must suppose, was reckoned the first of his three days and nights. And from the recorded transactions of that day, which took place previous to the casting overboard of the prophet, we may conjecture it was as late in the day as when the body of Christ was laid in the tomb. From that time till sun-set was the first day and night. The next twenty-four hours the second. And the part of the next, till Jonas was cast out upon dry land, was the third day and night, according to the reckoning of the ancients. And it is natural to conjecture, that the relief of the prophet was at the very hour of the day, at which our blessed Lord afterward left the tomb.

S.

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## General Association.

Messrs. Editors,

HAVING devoted some little portion of time lately to the history of the primitive Christians, I was not a little surprized at the contrast between them and the Christians of this age. This contrast appears in their manner of treating those who denied the essential doctrines of the Gospel, and in their manner of treating each other.

X

If any denied the divinity of our Lord Jesus Christ, or the doctrine of salvation by grace, though they had professed to be the disciples of Christ, their profession was not deemed valid. The Christians who believed in the divinity of Christ and in the doctrines of grace, in the first and second centuries, refused to acknowledge those to be the disciples of Christ, who denied these essential doctrines. They would not have any Christian fellowship with such persons. They went even farther, for they dissolved all social intercourse with them.

Eusebius relates a story of the apostle John, to this effect. The apostle going one day to the public bath, and finding Corinthus there, (this Corinthus denied the divinity of our Saviour) the apostle immediately left the bath, lest he might encourage a heretic, by associating with him even in an ordinary transaction. So careful were the primitive Christians to place an insuperable barrier between themselves and heretics.

I observe now that the church *visibly* embraces men of all sentiments, Calvinists, Arminians, Unitarians, Socinians, Universalists, and Antinomians. These unite in prayers and in acts of Christian communion. What a discordancy of sentiment must be jumbled (I will not say united) in the church! And if all these pray agreeably to their sentiments, what heterogeneous petitions ascend from the sanctuary!

I observe that the primitive Christians, who embraced the doctrines of grace, had entire confidence in each other. Those minor differences which do not affect the terms of acceptance with God, did not destroy their fellowship, or diminish their confidence in each other. They were all brethren, partakers in common of the same sufferings, and of the same privileges. For a time, indeed, they held all their worldly substance in common; but when the church was enlarged, this community of goods became impracticable. Though situated in different provinces, they considered themselves as members of the same spiritual community, and that this community was separate from the rest of the world. They did not so mingle with the world, as to lose their distinct character as members of Christ's kingdom. They became acquainted with each other's character and state. Distance of situation did not prevent such an acquaintance. The churches in Achaia, though some hundreds of miles distant from Jerusalem, yet knew the neces-

sities of the saints at the latter place, and sent them timely relief. A Christian at Smyrna, considered those who dwelt at Thessalonica, and at Corinth, and at Carthage, and at Rome, as his brethren. He was acquainted with their spiritual state, I had almost said he was personally acquainted with them, although residing in different and distant provinces. He considered them as being engaged in the same cause with him, and as sharers in the same trials, and privileges, and hopes.

How different is the state of Christians now! Ministers of the Gospel, residing in different States, hardly know each other; and they have had no medium of mutual acquaintance and fellowship. Much less have private Christians been acquainted with each other's state. They have had no common bond of union. Though in the midst of enemies, they have acted by no concert or mutual agreement. The churches in our towns have constituted so many separate, independent, and insulated communities. They have been scarcely distinguishable from the other inhabitants of the town or parish where they reside; but very distinct from professors of religion in other towns. Formerly a Christian at Smyrna recognized brethren at Jerusalem, at Antioch, at Ephesus, and at Rome; but now a Christian at Concord or Boscawen hardly recognizes that he has brethren at Hopkinton or Salisbury, or any where beyond the limits of his own parish. He has but little communion with them, or acquaintance with their state and condition. Those who reside in one town can hardly be said to act on the principle that there are those in other towns who belong to the same spiritual community, and have a common interest with him.

It is a lamentable fact, that local considerations, and some minor differences in sentiment, have created jealousies in the members of different churches toward each other. This has prevented them from acting in concert, and it has proved a great hindrance to mutual acquaintance and communion.

I am happy to learn, that Christian Ministers, who maintain the doctrines of grace, have at length found it necessary to act in concert, and have concerted plans of union. The Presbyterian Clergy in the middle and southern States have formed a General Assembly, composed of delegates from all the Presbyteries or Synods. In that Assembly they

collect accounts of the state of religion and the churches in most or all of those States. The Congregational and Presbyterian churches in Connecticut and Massachusetts-*Proper* have formed General Associations, composed of delegates from the several Associations.

The Clergy of New-Hampshire have also formed a similar General Association, and at their first meeting in June last at Concord, they appointed two of their members, the Rev. Messrs. Rowland and M'Farland, to meet the General Association of Massachusetts-*Proper*, at Newburyport, and establish a union with them. This union has been established, on the same plan with that which exists between the Associations of Massachusetts and Connecticut; and the Association of Massachusetts chose two delegates to attend the next meeting of the General Association of New-Hampshire.

The object of the General Association is to cultivate union and harmony among the Ministers of Christ, to know the state of the churches, and collect accounts of the state of religion from different parts of New-England. It is that Ministers may act more in concert, and unite their exertions against the errors of the age. Those who are considered enemies to evangelical truth, are known to act by a concerted plan; and therefore they act with greater effect. Certainly true wisdom dictates that the friends of truth should also be united.

The General Associations of these States take the Shorter Catechism as the basis of their union. They take this, because they believe it has a distinct character; and though there may be expressions in it that are exceptionable in the view of some evangelical men, yet it is believed that no honest man can subscribe to it, who does not believe the doctrines of grace. They take this rather than any creed which could now be formed, because it was the creed of our forefathers. They committed it to their children. It has been the acknowledged belief of the New-England churches from the beginning; and therefore it will probably unite more persons than any other. If the Clergy should undertake to form a new creed for the basis of their union, it is to be feared they would split into endless divisions, and the object would be thereby defeated. I acknowledge, that if a creed does not accord with the spirit of the Gospel, our being accustomed to it from our childhood is not a suf-

sufficient reason why we should receive it : but if it be scriptural, it is less exceptionable on this account that we and our fathers have been accustomed to it. This is the case with the Assembly's Catechism ; and therefore it is chosen as the one most likely to unite the friends of evangelical truth.

The next meeting of the New-Hampshire General Association will be held at Boscawen, on the Wednesday immediately following the third Tuesday of September. Those Associations which have joined, would do well to send two delegates each, as they do in Massachusetts ; and it is hoped that those which have not yet joined, will send to make further inquiry into the object of the Association.—The brethren in Massachusetts-*Proper* are strongly persuaded of the utility of the union ; and they are encouraged and rejoiced at the overture of a connection with this State.

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### Religious Intelligence.

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#### FOREIGN.

#### *Bible Societies.*

OUR readers have heard of the British and Foreign Bible Society. This institution is composed of some of the nobility, merchants of wealth and respectability, and Clergy of different denominations. Its object is to procure the translation and printing of the Holy Scriptures in different languages, for distribution among Pagans, and the destitute in all parts of the world.

Two Bible Societies have been lately established in the United States, one at Philadelphia, and one in Connecticut. The Philadelphia Bible Society have opened a correspondence with the British and Foreign Bible Society, by their treasurer Robert Ralston, Esq. in which they communicated the nature and object of their Institution ; and they have received a donation of two hundred pounds sterling, to aid and encourage the important object of disseminating the Scriptures in this country.—The following letters to Robert Ralston, one from the secretary of the British Bible Society, and the other from a member, will

shew that men of the first respectability, on the other side of the Atlantic, are deeply engaged to extend the knowledge and influence of the Scriptures.

*From the Rev. John Owen, Secretary of the British and Foreign Bible Society, to Robert Ralston, Esq.*

Fulham, near London, Jan. 25, 1809.

DEAR SIR,

I HAVE great pleasure in reporting to you the high satisfaction which the committee of the British and Foreign Bible Society received from your communication relative to the Bible Society recently formed at Philadelphia, of which you are the treasurer.

The committee considered the intelligence as announcing an event, from which, through the divine blessing, the most auspicious consequences may be expected to result. Under this impression, they immediately voted the sum of two hundred pounds, in aid of your funds, and as a testimony of their readiness to afford you the desired encouragement with the least possible delay.

It was the unanimous disposition of the committee, to have manifested their respect for your undertaking, by granting you a pecuniary supply upon a much larger scale; but they were restrained from indulging it, by the consideration of those limits which you appeared to have prescribed to the plan and designation of your Bible Society. Had it entered into your views, to comprehend as many provinces as could be brought to concur with you in one institution, of which Philadelphia might be the centre, the committee would have regarded your plan as better adapted to the accomplishment of your object, and would gladly have extended to it a proportional degree of pecuniary encouragement. As it is, they very cordially hail, in its limited engagements, the "day of small things;" and confidently trust, that you will be stimulated to give it as much enlargement, as the local circumstances of your country will admit.

Proceed therefore, dear sir, in giving to your infant institution, every possible degree of latitude and efficiency. Hold out the Scriptures in their naked simplicity, as a rallying point to the several denominations of christians in the American union: and reckon, in the prosecution of this glorious work, upon the blessing of God, the pray-

ers of all good men, and the cordial co-operation of the British and Foreign Bible Society.

I am, dear sir, yours very faithfully,

JOHN OWEN, Secretary.

Robert Ralston, Esq. treasurer to the Philadelphia Bible Society.

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*Extract of a letter from Josiah Roberts, Esq. of London, to Robert Ralston, Esq. treasurer of the Bible Society, established at Philadelphia.*

London, 16th January, 1809.

MY DEAR FRIEND,

CONCEIVING it possible that a line may yet be in time to reach the packet before her departure from Falmouth, I hasten to inform you without delay, that the result of the application this day to the committee of the British and Foreign Bible Society, in behalf of the Bible Society established in your city, is a donation of two hundred pounds sterling ; for which sum you are authorized to draw upon Joseph Reymer, Esq. and your bill will be duly honored.

The communication you were pleased to make on the subject, was laid before the committee, and produced a most favorable impression ; one feeling seemed to animate the whole body on the occasion, that of fraternal affection to our fellow christians in America, who, in such circumstances, are holding out the right hand of fellowship, and asking our co-operation in the glorious work ; to use the expression of a member of the committee, " the challenge is accepted, and we hail the auspicious event."

By the first departing vessel, the resolution of the Society, and their answer to your communication, will be forwarded you ; but I was charged particularly to state, that the assistance of the Society is by no means intended to be confined to the sum now granted, should the scale of your institution be extended, which is earnestly desired ; and could it be made the foundation of a Society, confined not to one State, but embracing the whole of the United States, under the title of the Union Bible Society, or United States Bible Society, much larger assistance would be afforded ; had the plan already adopted, been of this extensive nature, a grant of at least five hundred pounds would have been voted this morning. You can, however,

on the spot, be better able to judge of the plan which is most calculated to be effectual.

A valuable friend on the committee, who has given much attention to the subject, particularly remarks on the good effects in point of *union*, which have arisen to this Society, from having the proportion of members, of each religious denomination forming the committee, fixed in the constitution ; probably this idea has already been adopted, though in the United States it must be of smaller importance than in this country, where, as there is an established religion, little jealousies are more to be feared in bodies uniting from different denominations for one great object.

I am, most truly, my dear friend, yours with affection.

JOSIAH ROBERTS.

### *Field for Missionary Exertion.*

THE harvest truly is plenteous, but the laborers are few : pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Matt. ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced, and of the loud call for fervent supplications and vigorous exertion. The subsequent statement, it is believed, is so far from being extravagant, that, if error exists, it will be found in its deficiency and not in its excess.

*Heathen or Pagans, for the most part worshippers of idols, of priests, of the heavenly bodies, &c.*

#### IN ASIA.

<i>Places.</i>		<i>Inhabitants.</i>
Samocida,	- - - -	1,900,000
Kamtscatka,	- - - -	906,000
Japan,	- - - -	10,000,000
Adjacent Isles,	- - - -	4,955,000
New Holland,	- - - -	13,000,000
New Zealand,	- - - -	1,140,000
New Ireland,	- - - -	2,000,000
The Friendly,	} Islands,	1,300,000
Sandwich,		
Pelew,		
Society,		
Kurile,		

The Phillippine islands,	-	-	150,000
The Calamines, in which are some catholics,	-	-	250,000
Hither India,	-	-	50,000,000
Tibet,	-	-	10,500,000
Hindostan,	-	-	110,000,000
Isle of Ceylon,	-	-	2,000,000
New Britain,	-	-	700,000
New Guinea,	-	-	950,000
New Caledonia,	-	-	200,000

Maldives,

Java,

Borneo,

Timor,

Sumatra,

Celebes,

Boutam,

Pullo Lout,

Molucca,

Islands, in some of which there are many  
Mahometans,

17,000,000

IN AFRICA.

Negroland,	-	-	18,000,000
Congo,	-	-	2,000,000
Loango,	-	-	2,000,000
Benguela,	-	-	1,800,000
Angola,	-	-	1,500,000
Mataman,	-	-	2,000,000
Ajan,	-	-	2,500,000
Zanguebar,	-	-	3,500,000
Monoemugi,	-	-	2,000,000
Sofala,	-	-	1,000,000
Terra de Natal,	-	-	2,000,000
Caffraria,	-	-	2,500,000
Isle of St. Thomas,	-	-	10,000
Madagascar,	-	-	1,500,000

IN AMERICA.

Brazil,	-	-	15,000,000
Chili,	-	-	2,000,000
Paraguay,	-	-	10,000,000
Amazonia,	-	-	8,500,000
Peru,	-	-	10,000,000
Terra Firma,	-	-	10,000,000

*Of negroes in a state of heathenism.*

The Little Antilles, contain	-	-	150,000
The Bahamas,	-	-	22,000

The Great Antilles,	-	-	300,000
The Carribbees, and other islands,	-	-	400,000
Guiana,	-	-	2,000,000
Terra Magellanica,	-	-	9,000,000
Old Mexico,	-	-	14,000,000
New Mexico,	-	-	15,000,000
Pagans, north of the United States,	-	-	3,000,000
West of the Mississippi,	-	-	4,000,000
Cumberland's isle,	-	-	10,000
Madre di Dios,	-	-	8,000
Terra del Fuego,	-	-	5,000

*Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are :*

## IN EUROPE.

Turkey,	-	-	10,000,000
The Tartarys,	-	-	2,000,000
Isles Tenedos, Negropont, and Lemnos,	-	-	40,000
Other islands in the Archipelago and Mediterranean,	-	-	800,000

## IN ASIA.

Turkey, in Asia,	-	-	20,000,000
Persia, (sect of Ali)	-	-	22,000,000
Arabia,	-	-	17,000,000
Great Tartary,	-	-	30,000,000
Isle of Maldives,	-	-	100,000
Isle of Boutam,	-	-	80,000
Scattered through the Indias,	-	-	10,000,000
Scattered through the Asiatic isles,	-	-	2,000,000

## IN AFRICA.

Egypt,	-	-	2,000,000
Nubia,	-	-	2,500,000
States of Barbary,	-	-	3,000,000
Biledulgered,	-	-	2,000,000
Zaara,	-	-	800,000

Total, 496,976,000

Vast numbers of Jews are scattered through Europe, Asia, and Africa, and a few through North and South America, on whom, when Moses is read, the vail resteth even to this day.

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An In-

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quiry into the obligations of christians to use means for the conversion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers, and navigators, who have written since that time.

*Evan. Intel.*

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### UNITED STATES:

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*A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and in the States of Connecticut and Vermont, during the time intervening between May 1808 and May 1809.*

THE General Assembly once more approach the churches under their care, that they may lay before them a condensed narrative of the state of religion within their bounds.

The dealings of God with us, brethren, during the past year, call for renewed emotions of wonder, love, and praise. He has not left himself without a witness amongst us: the east, the west, the north, and the south, can testify; for in them all his stately footsteps may be seen. In answer to the prayers of his people, he has come down like dew upon the mown grass, and like showers that water the earth; and we are happy to state, that his glory is yet passing before us, and that his power and grace are still displayed, in the conviction and conversion of sinners, as well as in building up his people in their most holy faith. These are the great outlines of our situation; to the more particular description of which, we now call your attention.

It is with peculiar pleasure, then, that we state, that peace and harmony, so ornamental and necessary to the Christian church, have prevailed in the past year, with but few exceptions, throughout our bounds; that the worship of God has been generally and respectfully attended in our churches; that the distinguishing doctrines of grace have been well received, and, in many instances, have been attended with great and visible success. Although from the great extent of late revivals and the numbers received into our church, there was reason to fear that many tares were interspersed with the harvest, yet we are happy to state that instances of apostacy have seldom occurred.

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The leading features that have characterized our churches during the last year, have, we apprehend, been a growing thirst for divine knowledge, and an increased attachment to the distinguishing doctrines of grace. Family visitation and the catechetical instruction of our beloved youth, have doubtless contributed in a great degree to excite, as well as to satisfy, this desire. We are happy to state, that catechetical instruction has been attended to during the last year, with perhaps greater assiduity, than has ever been witnessed amongst us; and we are persuaded that its results will be highly favorable to the dearest interests of the church of God in our country. Deeply impressed with a conviction that holiness becometh his house forever, the churches of Christ have turned their attention, with increasing care, to the support of a wise and salutary discipline. Societies for diffusing evangelical truth have been organized, and are now in operation; Bibles and small religious tracts have been extensively distributed. Praying societies, formerly established, have been maintained, whilst many new ones have been added. These institutions, by calling into exercise the latent gifts and graces of the people of God, in an essential part of his worship, as well as in promoting zeal and brotherly love, have served as nurseries of the church, and have produced, and are producing, almost incredible effects upon the moral and religious state of the community.

The Presbytery of Long-Island has experienced a very general revival from the presence of the Lord. The Presbyteries of Albany and Hudson, in some of their congregations, have been visited with divine influence from on high—whilst a large district of East-Jersey, as well as its extreme in the West, has known, or is learning to know, the almighty power of God. Acknowledged infidels, and practical unbelievers, who so lately eyed the cross with malignity, and its adherents with contempt, are now seen, in considerable numbers, clothed, and in their right minds, at the feet of Jesus; whilst the poor, dissipated prodigal, who so lately was a burden to himself and to the world, is seen returning to his father's house, or already encircled in his father's arms. Those parts of the church which were favored with revivals in former years, appear to be securing the advantages they have gained, and to be gathering in the gleanings of the vintage; whilst bodily agitations,

where they had appeared, have almost wholly subsided, and have given place to calm inquiry into the great and leading doctrines of the Gospel.

The Assembly having observed with pleasure, that the various missions under their direction have been prosecuted with exemplary diligence and fidelity, and with a measure of success calculated to rejoice the hearts of those who have contributed of their worldly substance to the support of this great object, and to engage them to a continuance of their liberality. Through the instrumentality of these missions, not only a large population of our own citizens, who would otherwise remain almost wholly destitute of the Gospel, have its doctrines and ordinances dispersed among them; but several Indian tribes have the invaluable blessings of civilization and the Christian religion brought within their reach; and the unhappy children of Africa are also greeted with those glad tidings of salvation, to which, in a Christian country, they have a peculiar claim.

But whilst events of a prosperous nature are recounted with pleasure, it is the duty of this Assembly to inform the churches, that circumstances have occurred of an opposite description, and such as ought to be considered as highly calamitous and distressing. They have learned with regret, that, whilst several parts of our country have recently been supplied with a gospel ministry, and the regular administration of ordinances, others in these respects are in an exceedingly destitute situation. "The harvest truly is great, but the laborers are few; pray ye, brethren, the Lord of the harvest, that he would send forth laborers into his harvest." In a portion of country of some extent, embraced within the bounds of the synod of Kentucky, we are sorry to learn that a spirit of fanataticism, propagating the most palpable errors, as well as insubordination to the constituted authorities of our church, has greatly prevailed. In consequence of this, some of our congregations have been torn by intestine divisions, and are yet bleeding at every pore. The Assembly conceive that they cannot do justice to their own feelings on this occasion, or to the cause of Christ, without noticing in terms of high disapprobation so ruinous a departure from duty; they hold out at the same time the hand of conciliation to their erring brethren, and invite a speedy return to the good order and discipline of our church.

In addition to the above, the Assembly have heard with pain of the prevalence, in some parts of their bounds, of a form of religion without its power, as well as of vice and immorality. Lukewarmness, detested by the head of the church, intemperance, ingulphing every social and domestic virtue, an awful profanation of the sabbath, sports and unlawful games, like so many ensigns of death, have appeared, assailing the kingdom of Christ, and strengthening the empire of his foes. Whilst we are undoubtedly called to mourn over these evils, we are equally called to counteract them ; “ the weapons of our warfare are not carnal, but mighty through God, and shall finally prevail.” “ For Zion’s sake, therefore, will we not hold our peace, and for Jerusalem’s sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

From the accounts received from our sister churches of Connecticut and Vermont, it appears that the great Head of the church has manifested toward them, during the last year, the most signal interpositions of divine love and mercy. Yale College has been visited, and a number of her sons have been hopefully gathered into the bosom of the church. Many towns and villages, in both of these States, have felt, in a very uncommon degree, the power of sovereign grace, and accessions to their communion have been exceedingly numerous. Infidelity is confounded, or retires from the public eye. Characters distinguished by talents, learning, morals, and property, have been led publicly to profess themselves the disciples of our Lord. A knowledge of the holy Scriptures is diffusing itself far and wide. We are also informed, that distinguished revivals of religion have existed in several parts of Massachusetts, and that hopeful appearances have also begun in New-Hampshire and in the District of Maine.

On a review of the whole information we have received, the Assembly take their stand at the foot of the cross, and rejoice in the wonders of redeeming love.

If the state of religion in the churches under their care, had even been generally dark and unpromising, though they might mourn over the ingratitude of man, they could not cease to confide in the faithfulness of God. But in justly deserved wrath, our God has remembered mercy ; once more he has given us abundant cause to glorify his name, and to rejoice with trembling.

We have only to add our ardent prayer, that *the angel flying through the midst of heaven, having the everlasting gospel to preach to every kindred and tongue*, may soon reach the utmost bounds of his destination ; that every obstacle, that might impede his flight, or stay his progress, may be speedily removed, and that the knowledge of Christ may soon cover the earth, as the waters fill the sea. Come quickly ; " Amen. Even so, come, Lord Jesus."

Certified by

JACOB J. JANEWAY, Stated Clerk.

*A day of THANKSGIVING and PRAYER, appointed by the General Assembly ; to be observed by the churches under their care.\**

THE committee to whom the subject was referred, made, on the appointment of a day of thanksgiving, the following report, which was adopted :

Whereas it has pleased Almighty God, in his wise providence, to avert, in a great measure, the temporal judgments which threatened us during the last year ; and whereas the interests of religion are advancing, so as to fill the hearts of believers with gladness, and to encourage them in hopes of more copious out-pourings of God's Spirit :

Therefore, resolved, that it be, and it hereby is, recommended to the several congregations under the care of the General Assembly, that they do respectively set apart the FOURTH THURSDAY IN AUGUST NEXT, as a day of solemn thanksgiving and prayer ; and that, on said day, the members of our different congregations throughout the United States, do abstain from unnecessary worldly labor and recreations, and meet in their several places of public worship, for the purpose of rendering their united praise and thanksgiving to Almighty God, for the distinguished and unmerited blessings with which he has visited our country, and the churches in our land, during the year past :

And that it be farther recommended to the congregations so assembled, humbly to implore the great Head of the church, that he would establish the peace and prosperity of our country, visit his churches with still more copious effusions of his blessed Spirit, throughout this and every other land ; that sinners may be turned from dark-

\* The General Assembly of the Presbyterian Church includes the southern and middle States as far as New-York.

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ness to light, and from the power of satan unto God ; that professors of religion may walk worthy of the vocation wherewith they are called ; that the heathen may be given to Christ for an inheritance, and the uttermost parts of the earth for a possession ; and that the ends thereof may speedily see the salvation of God.

Certified by

JACOB J. JANEWAY, Stated Clerk.

May, 1809.

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*Revival of Religion in East-Hampton, on Long-Island, (N. Y.)*

The following account of an awakening in East-Hampton, on Long-Island, is taken from the preface to a sermon, published in January last, by Rev. Lyman Beecher, pastor of the church in that place. The discourse is entitled, "*The government of God desirable,*" from Matt. vi. 10. *Thy will be done on earth as it is in heaven.*

"The discourse was occasioned, at first, by the sensation excited by several preceding discourses upon the doctrine of election. The combined result was an awakened attention to preaching, which seemed to indicate an immediate revival of religion. The pious people were refreshed, and one instance of conviction and hopeful conversion ensued. From this time, in a few instances, a spirit of prayer was granted, and from time to time encouraging prospects of a revival continued to appear and disappear, until about six months since, it pleased the Most High to commence a work of his power in one of our villages. From the village, it extended to the body of the town, and it is now about six weeks, since it has pleased God to extend the work to every village, and in two of them especially, with power and great glory. About seventy persons have obtained hope of deliverance from death by Jesus Christ, and it is hoped that the work is but just begun.

The consolations of the people of God are abundant, and a spirit of supplication is copiously poured forth. The work is unusually silent, deep, and apparently genuine. This brief account is given to gladden the hearts of the pious, to engage them to pray for us, and to add another testimony to the cloud of witnesses, that the doctrine of election is neither a dangerous nor unprofitable doctrine, but rather the power of God, and the wisdom of God, to the salvation of them that believe."

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*Revival of Religion in Rutland, Vermont.*

WE hear from the west society in Rutland, that a great religious attention has not long since been excited among the people.

From the prevalence of infidelity and wickedness there, great difficulties had arisen against the support of their pious and worthy pastor, Rev. L. Haynes, insomuch, that he was upon the point of leaving them; and his good people were despairing of being able to retain him among them; when the Holy Spirit came down with peculiar power, silenced and confounded the enemy, caused religious meetings to be thronged, and many to inquire what they should do to be saved; and thus afforded them an employment and a prospect very different from that of rejecting from among them a pious and faithful ambassador of the Lord Jesus Christ. Upwards of an hundred had joined the church. Truly, christians need not despair. For when the enemy are coming in like a flood, the spirit of the Lord will lift up a standard against them.

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*Selections.*

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*CHURCH DISCIPLINE.*

[*The following extract is from that excellent piece in the Panoplist, entitled, "Survey of the New-England Churches." It demands the serious attention of all, especially of professing christians.*]

"THE most cursory survey of our churches will convince us that, in their whole internal state, they are far removed from the sacred standard. Duties plainly inculcated by Scripture are omitted; while opinions and practices are common, for which there is no foundation in the word of God. *The neglect of gospel discipline*, in its various branches, is so prominent a feature in our churches, it has so marred their beauty, and opened a door for such disorders, that it cannot justly pass unnoticed.

"In this survey it will be proper briefly to remark on a variety of irregularities, which are found in our ecclesiastical discipline, and which greatly obscure the primitive glory of our Zion.

"Let us inquire, then, *whether the members of our churches in general, exercise a suitable watch and care over each other* One important end of forming gospel churches, is, that christians, being united in a social state, may have greater advantages to promote each other's holiness, comfort, and usefulness. This end would be answered in an eminent degree, if Christian benevolence were always active, and always directed by inspired precepts. Each believer might, in a measure, avail himself of the wisdom and piety of the whole body ; while the influence of the whole body would be the conjoined energy and usefulness of all its members. But how little of the mutual watch and care, which are enjoined by the gospel, do we find among nominal Christians ! How little does their conduct show, that they are seeking to improve each other in knowledge and virtue !

"When a brother is chargeable with misconduct, it is our indispensable duty to treat him according to Christ's direction in Matt. xviii. "Go and tell him his fault between thee and him alone." If church members would faithfully comply with this divine rule, and endeavor, in the spirit of Christian meekness and love, to reclaim every offending brother, much would be done to diminish the frequency of public censure, and to promote the peace and purity of the church. The duty of *privately admonishing* is not confined to pastors, but is expressly extended by the apostle to Christians in general. There are faults in professors, which admit of no definition, and cannot be the ground of any public transaction, but yet ought to be noticed in private. In this way, many smaller improprieties in the conduct of Christians might be corrected, and their character rendered much more amiable. When any one *grossly* violates the laws of our holy religion, it becomes a very serious and important affair. Whether his offence be of a public or private nature, his brethren should immediately adopt the measures prescribed in order to bring him to repentance. And no complaint should be made to the church as a body, before every proper method has been used in private. But the duty of private reproof and admonition is so generally neglected, that an offender is often quite surprised, if not irritated at the visit of brethren, who come to reprove. The faults of Christians are unnoticed, except by the tongue of slander. And it is not unfrequently the case, that those, who, for some reason, will not

go and tell a brother a fault, which has been charged against him, nor even take pains to inquire, whether he be guilty, are among the first to circulate a report, which essentially injures, if not destroys, his reputation.

"Church members, who have received no personal affront, sometimes excuse themselves for the neglect above mentioned, by saying, *that the offending brother has done nothing to injure them, and, therefore, that it is not their particular concern to reprove.* But even this excuse, so frequently made, shows that our churches are generally chargeable with *seeking their own things, and not the things of Jesus Christ.* How little of the gospel spirit do men of such a character discover ! And how few are to be found, who have their Master's interest so affect onately at heart, as to raise them above selfish motives ! Is not that which affects the honor of God and religion, of more consequence than any personal consideration ? We ought to feel a holy offence at every thing which wounds the church of Christ. We should lament and reprove the misconduct of our brethren, considered as sin against God, and not as personal injury to us. Every act of church discipline should spring from sincere affection to the Redeemer's cause and glory.

"It is the direction of Scripture, that one, who is proved guilty of transgressing the laws of christianity, and after proper steps taken, in private, shows no marks of penitence, shall be cited before the church ; and that, after the church has dealt with him in love and faithfulness, if he remain incorrigible, he shall be excommunicated. But do not our churches greatly neglect this duty ? Is it any thing uncommon for persons, who are intemperate, or profane, or in some other way grossly immoral, to continue in full communion with our churches, without ever being called to account for their crimes ?

"How rarely do our churches take any proper notice of men who deny the essential truths of christianity ! In some instances they suffer those who reject the gospel and embrace the tenets of infidelity. Thus they transgress the apostolic command ; "A man that is an heretic, after the first and second admonition, reject ;" and they expose themselves to a reproof like that which Christ gave to the church in Pergamos, "I have a few things against thee, because thou hast them that hold *the doctrine* of Balaam, and thou hast them also, who hold *the doctrine* of the Nic-

olaitanes, which thing I hate." If it be asked, who shall determine what is *false doctrine* or *heresy*? It is asked in return, who shall determine what is *immoral practice*, or *sin*? The church has the same advantage to judge what is *heresy*, as they have to judge what is *immorality*, and the same authority to censure members for the one, as for the other. To connive at an essential deviation from gospel faith, is as real a violation of inspired precepts, as to connive at a deviation from gospel practice.

"It is deemed a mistake of evil tendency in our churches, that *private confession is accepted for public sins*. If a Christian commit a fault, which is a discredit not only to himself, but to the cause of Christ, how is the bad consequence of his transgression removed, except by manifesting his repentance as publicly as his guilt is known? The enlightened penitent will rest in nothing short of this. He will wish the surrounding world, who know his offence, to know how he views his own conduct, and what sentence he passes upon himself. How eminently was this spirit exemplified in David, after he had sinned in the matter of Uriah! "Considering his rank, his age, and a variety of circumstances relating to his family, to persons disaffected to his government, and to his character among the surrounding nations, it might have been thought expedient for him to be satisfied with secret acts of contrition and devotion, and with *bringing forth fruits meet for repentance*. But he viewed the subject in a different light, when brought seriously to reflect on his conduct, and its probable consequences. The honor of God, and of true religion, was deeply concerned, and with it the best interests of vast multitudes. Nor did there appear any other way, in which the bad effects of his crimes could be so thoroughly prevented, as by his publicly taking the deepest shame to himself for having acted directly contrary to that holy religion, which he professed. Whatever might be the consequences to himself and his reputation, he seems to have resolved, without delay, to publish to his family, to his subjects, the world at large, and all future generations, the judgment which, in the sight of God, he now entertained of his late behavior. He, therefore, not only composed the fifty-first Psalm, for his private use, or to show his friends, or leave among his writings; but he gave it to the chief musician, that it might form a part of the public psalmody at the tab.

ernacle, and in consequence, be circulated through all the land, and among other nations, and continue in the church, for the instruction and warning of mankind in all future ages. Nothing can be well conceived more humiliating, than such a measure ; nothing could more decidedly show how much he preferred the honor of God to his own credit ; in short, nothing could more decidedly manifest the depth of genuine repentance." How different from the conduct of David is that of nominal Christians in general, who transgress the laws of Christ ! What a backwardness do they show to confess their sins ! It often appears to be their notion, that the great evil consists, not in transgression, but in confession. If they acknowledge their sins, it is with manifest reluctance, and in a manner far less particular and public, than the nature of their offence, and the honor of Christ's cause, require. And what is to be particularly remarked here, the church, forgetful of the Redeemer's command and glory, and governed by world'y motives, accept a very mutilated, inadequate confession.

" Many more particular defects or irregularities in the treatment of offenders might be mentioned. But it may be sufficient to observe in general, that our churches at large seem to be, in a great measure, destitute of the spirit of fidelity. Neglecting the word of God, they are governed by personal regards. The authority with which Christ invested the church, is nearly lost. The arm of salutary discipline is palsied. Human friendship, or the fear of man, outweighs the honor of the Redeemer and the welfare of Zion.

" A disorder connected with the general neglect of discipline, is, that when a brother offends, individual members, without taking the regular measures to bring him to repentance, withdraw on his account from special ordinances. On communion days this disorder sometimes appears great. Particular members of the church, conceiving a dislike or prejudice against a certain communicant, absent themselves from the Lord's Supper. If you inquire for the reason of their conduct, their answer is, *that their feelings are such, that they cannot sit down with a particular brother.* Thus they substitute their own feelings in the room of gospel precepts. What a manifest irregularity ! Because a brother has incurred our resentment or displeasure, shall we violate our covenant engagements, disobey Christ's dying command, retire from his church, and deprive ourselves of the

blessings of his table ? Yet so lax is the discipline of our churches, that, generally speaking, they tolerate such disorderly withdrawal.—*Return, we beseech thee, O God of hosts, look down from heaven, and behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.*

PASTOR."

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### *Instruction for the Afflicted.*

"Weigh others' woes; and learn to bear thine own."—OVID.

TO look from the shore upon a stormy sea, and see vessels struggling with the tempests, gives a strong impression of the blessing of our safety. If we be in adversity, and are called to behold others in still deeper affliction, the circumstance enforces submission and calmness under our trials.

A lady of uncommon sensibility, gave the following account :

"I once had two little sons, who were thought to be very promising. My heart was bound up in them. I knew I loved them too well. People generally loved them, who knew them; such was their engaging appearance, such their lovely actions. But righteous heaven saw I needed correction. Before the oldest of my little sons reached his seventh year, the throat distemper seized them, and within a few days, my dear little creatures were here no more ! It is impossible to describe the agony I felt. I thought my trouble was greater than I could bear; and greater than any ever bore. I could see no comfort in the world. I loathed life; and longed to lie down, with my sweet babes in the grave. Friends made every exertion to comfort me. But my grief was not to be thus assuaged. My husband, anxious for my relief, urged me to ride abroad. But I wished for no change of place to divert my attention from my sweet children. He, knowing my sorrows thus indulged would soon sink me into the grave, kindly constrained me to ride with him. He carried me to a house; I was received by an elderly lady, in whose countenance serenity and gloom were depicted. She had heard of my affliction; and expressed her sorrow for my loss. Finding

me overwhelmed, and unable to speak, she placed me in a seat, sat down by my side, and addressed me as follows: 'They tell me you have lost two lovely children; I do not wonder that you grieve; but you must not be inconsolable. The ways of God are mysterious, but never unjust. I can sympathize with you. I lost three children about the age of yours. I then thought, as perhaps you think in your case, that no one ever endured such trouble as mine; and that I could not endure an addition to my affliction. But, in a short time, I was called to make the trial. I then had a kind husband, as you now have, to sympathize with me in our loss, and sustain me under my grief. But he was taken from me by death. This was a loss indeed! Sometime after, my house took fire in the night, and, with all my furniture, was consumed; and two of my children perished in the flames. I heard their shrieks, but could not relieve them. This was the heart-rending shock! Oh judge of a mother's feelings in such a case! But this was not all. Another shock, still more terrible, if possible, awaited me. I had now an only son. How dear must he have been! In a dispute with a neighbor....so it was....my son was left to become a murderer! And alas, was executed! Now, my friend, I was acquainted with trouble!'

"When she had finished her distressing relation, my heart felt relieved from my own burden, while I was absorbed in the weight of hers. I felt ashamed of my own weakness, in suffering my grief to overpower me, and exercising so little fortitude and resignation. I returned home in a calm state of mind. And instead of repining that my trials were so severe, I thought I felt thankful that I was exercised with so light affliction; which was unspeakably less than I deserved."

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*Donations to the New-Hampshire Missionary Society.*

The Editors of the Repository are happy to learn, that the Cent Institution is extended to Bath, in this State, through the exertions of Mrs. Sutherland, wife of the Rev. David Sutherland. Mrs. Sutherland has sent twelve dollars and fifty cents, collected of the ladies in that place, for the support of the Indian missions.

From Mrs. Nancy Davis, of Hanover, about fifty Religious Tracts for distribution.

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## Poetry.

*The dying Sinner's Thoughts.*

AND must I die? Will being cease?  
 Or whither, whither shall I go?  
 Say, shall I sleep in endless peace?  
 Or shall I sink to endless woe?

Though low in dust my frame may lie,  
 And life's enjoyments all be o'er,  
 My soul will never, never die,  
 But live when time shall be no more.

When death shall break life's brittle thread,  
 And set my deathless spirit free,  
 When I am number'd with the dead,  
 O what will then become of me?

But why, my soul, thy doubts and fears?  
 Why send thy sorrows to mine eyes?  
 Thou shalt survive the waste of years,  
 And live when human nature dies.

Yes, I shall live!—But oh, that God,  
 Whom I presumptuous dar'd disdain,  
 Will raise at last his dreadful rod,  
 And sink me down to endless pain.

E'en while I live my woes begin;  
 The tedious pangs, that waste my breath,  
 Are nought to those that rage within,  
 The terrors of a second death.

O could I change my wretched lot,  
 With the poor saint who begs his bread!  
 O could I die and be forgot!  
 Or mountains hide my guilty head!

But vain the wish!—However loth,  
 My soul must meet its Sovereign's ire,  
 And, vessel of almighty wrath,  
 Inherit everlasting fire.

I die, yet dare not, cannot pray,  
 'Tis all too late—O, see! O, see!  
 The devils wait to seize their prey!  
 And hell stands gaping wide for me!

OLNEY.

